



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BOOK REVIEWS.

BABEL AND BIBLE. A Lecture on the Significance of Assyriological Research for Religion. Delivered before the German Emperor by *Dr. Friedrich Delitzsch*, Professor of Assyriology in the University of Berlin. Translated from the German by Thomas J. McCormack. Profusely illustrated. Chicago: The Open Court Publishing Company. London: Kegan Paul. Trench, Trübner & Co., Ltd. 1902. Pages, 66. Price, 50 cents net (2s. 6d. net).

The German Oriental Society has been making extraordinary and praiseworthy efforts of late to direct the attention of their government to the cultural importance of the excavations now being conducted in Mesopotamia and to induce it to grant generous subsidies for the further prosecution of this work by German scholars. The activity of Germany in these explorations has not been so great as that of England or France, and the measures referred to have been taken in order that the Fatherland might not lag behind in the international competition in practical Assyriology. Lectures were accordingly instituted for arousing popular as well as governmental interest in the work of Babylonian exploration, and were afterwards published in a series entitled *Der Alte Orient*; their authors are such men as Delitzsch, Winckler, Wiedemann, Zimmern, etc.

Of all these lectures that which excited the most widespread attention was one on "Babel and Bible" which Dr. Friedrich Delitzsch, one of the greatest leaders of Assyriological research, delivered in January, 1901, before the Emperor of Germany, at a regular meeting of the Oriental Society, and which he was specially invited to deliver a second time before the Emperor in the Royal Castle at Berlin. The lecture was subsequently published with profuse illustrations by Hinrichs of Leipsic, and it now appears in an English translation. The American publishers have increased the number of illustrations of the German edition, and have had them greatly enlarged. The lecture is a graphic and glowing popular *résumé* of the influence which Assyriological research has exerted on the interpretation of the Bible, and presents in succinct form a general view of Assyrian and Babylonian history, art, literature, and civilisation. There is now no excuse for any one's remaining unacquainted with the significant and astounding work which is being

done in the Orient, or for remaining blind to the light which this work has thrown on the entire field of early history. It is a fascinating subject, and Dr. Delitzsch's lecture has portrayed it at its best.

DIE BABYLONISCHE KULTUR IN IHREN BEZIEHUNGEN ZUR UNSRIGEN. EIN VORTRAG.
 Von *Hugo Winckler*. Leipzig: J. C. Hinrichs'sche Buchhandlung. 1902.
 Pages, 53. Price, M. 80.

Prof. Hugo Winckler of Berlin, a colleague of Prof. Friedrich Delitzsch, condenses in a short lecture of fifty-three pages the main facts known about Babylonian civilisation. He finds that Babylonian views have dominated the development of mankind in Greece and Rome during the Middle Ages, and are to a great extent preserved even to-day. This is especially true in mathematics and astronomy, in the names of the months, of the zodiac, and in popular expressions. Even the festivals of the ancient Babylonians are still continued among us under other names; and finally, our folklore can be rediscovered in the ancient legends and religious notions of those nations who dwelt thousands of years before us in Mesopotamia.

P. C.

DIE GESETZE HAMMURABIS, KÖNIGS VON BABYLON, UM 2250 V. CHR. Das älteste Gesetzbuch der Welt. Uebersetzt von *Dr. Hugo Winckler*. Mit einer Abbildung des Steindenkmals. Leipzig: J. C. Hinrichs'sche Buchhandlung. 1902. Pages, 42.

This pamphlet, published by the *Vorderasiatische Gesellschaft*, is a German translation of an ancient stone slab containing the laws of Hammurabi, which is one of the most interesting documents of old Babylonian history ever recovered in the Orient. Hammurabi is the Biblical Amraphel mentioned in Genesis xiv. as a contemporary of Abraham and King of Shinar. He was one of the greatest kings of Babylon, a reformer and law-giver. After a period of great unrest, he restored order and re-established a stable condition of society. His laws form a landmark, not only in the history of Babylon, but in the history of mankind. They are more than 700 years older than the laws of Moses, according to the orthodox tradition, supposing the latter to be given in 1500 B. C.

Hammurabi flourished about 2250 B. C. The remarkable stone on which the inscription is recorded represents King Hammurabi in the presence of his god (the sun-god of Sippar), who communicates to him the laws which are codified in the mooted inscription deciphered for the first time by Father V. Scheil.

It was customary in ancient times for conquerors to transfer statues of gods and other significant monuments to their own capital and to replace the original inscription by a proclamation of their own triumphs. Our stone suffered a similar fate, but by good fortune the text of the inscription was saved. Five lines only are erased, and the victor's name does not appear on it. Moreover, even these five